



THE DOCTOR

MEDICAL

NEWS-PAPER;

OR,

AND



THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS.—ECCLES. XXXVIII. 4, 7.

VOL. I.

BOSTON, TUESDAY, OCTOBER 29, 1822.

No. 19

HISTORY OF MEDICINE—No. VI.

The principal rule Hippocrates gives with relation to purging is, that we ought only to purge off the humours that are concocted, and not those that are yet crude, taking particular care not to do it at the beginning of the distemper, lest the humours should be disturbed or stirred up, which happens pretty often. He was not, however, the first who remarked that it would be of ill consequence to stir the humours in the beginning of an acute distemper. The Egyptian physicians had before observed the same thing. By the *beginning* of a distemper, Hippocrates understood all the time from the first day to the fourth complete.

Hippocrates imagined that each purgative medicine was adapted to the carrying off some particular humour; and hence the distinction of purgatives into hydragogue, cholagogue, &c. which is now justly exploded. In consequence of this notion, which prevailed long after his time, he pretended that we knew if a purgative had drawn from the body what was fit to be evacuated according as we found ourselves well or ill upon it. If we found ourselves well, it was a sign that the medicine had effectually expelled the offending humour. On the contrary, if we were ill, he imagined, whatever quantity of humour came away, that the humour which caused the illness still remained; not judging of the goodness or badness of a purge by the quantity of matters that were voided by it, but by their quality and the effect that followed after it.

Vomits were also pretty much used as med-

icines by Hippocrates. We have already seen what those were which he prescribed to people in health by way of preventives. With regard to the sick, he sometimes advised them to the same, when his intentions were only to cleanse the stomach. But when he had a mind to recal the humours, as he termed it, from the inmost recesses of the body, he made use of brisker remedies. Among these was white hellebore; and this indeed he most frequently used to excite vomiting. He gave this root particularly to melancholy and mad people; and from the great use made of it in these cases by Hippocrates and other ancient physicians, the phrase *to have need of hellebore*, became a proverbial expression for being out of one's senses. He gave it also in defluxions, which come, according to him, from the brain, and throw themselves on the nostrils or ears, or fill the mouth with saliva, or that cause stubborn pains in the head, and a weariness or an extraordinary heaviness, or a weakness of the knees, or a swelling all over the body. He gave it to consumptive persons in broth of lentils, to such as were afflicted with the drop-sy called *leucophlegmatia*, and in other chronic disorders. But we do not find that he made use of it in acute distempers, except in the cholera morbus, where he says he prescribed it with benefit. Some took this medicine fasting; but most took it after supper, as was commonly practised with regard to vomits taken by way of prevention. The reason why he gave this medicine most commonly after eating was, that by mixing with the ali-

ments, its acrimony might be somewhat abated, and it might operate with less violence on the membranes of the stomach. With the same intention also he sometimes gave a plant called *sesumoides*, and sometimes mixed it with hellebore. Lastly, in certain cases, he gave what he called *soft* or *sweet* hellebore. This term had some relation to the quality of the hellebore, or perhaps to the quantity he gave of it.

When Hippocrates intended only to keep the body open, or evacuate the contents of the intestines, he made use of simples; as for example, the herb mercury, or cabbage; the juice or decoction of which he ordered to be drank. For the same purpose he used whey, and also cows and asses milk; adding a little salt to it, and sometimes letting it boil a little. If he gave asses milk alone, he caused a great quantity of it to be taken, so that it must of necessity loosen the body. In one place he prescribes no less than nine pounds of it to be taken as a laxative, but does not specify the time in which it was to be taken. With the same intention he made use of suppositories and clysters. The former were compounded of honey, the juice of the herb mercury, of nitre, powder of colocynth, and other sharp ingredients, to irritate the anus. These they formed into a ball, or into a long cylindrical mass like a finger. The clysters he made use of for sick people were sometimes the same with those already mentioned as preventives for people in health. At other times he mixed the decoction of herbs with nitre, honey, and oil, or other in-

gredients, according as he imagined he could by that means attract, wash, irritate, or soften. The quantity of liquor he ordered was about 36 ounces; from which it is probable he did not intend that it should all be used at one time.

On some occasions Hippocrates proposed to purge the head alone. This practice he employed, after purging the rest of the body, in an apoplexy, inveterate pains of the head, a certain sort of jaundice, a consumption, and the greatest part of chronical distempers. For that purpose he made use of the juices of several plants, as celery; to which he sometimes added aromatic drugs, making the patients snuff up this mixture into their nostrils. He used also powders compounded of myrrh, the flowers of brass, and white hellebore, which he caused them to put up into the nose, to make them sneeze, and to draw the phlegm from the brain. For the same purpose also he used what he calls *tetragonon*, that is, "something having four angles;" but what this was, is now altogether unknown, and was so even in the days of Galen. The latter physician, however, conjectures it to be antimony, or certain flakes found in it.

In the distemper called *empyema* (or a collection of matter in the breast,) he made use of a very rough medicine. He commanded the patient to draw in his tongue as much as he was able; and when that was done, he endeavored to put into the hollow of the lungs a liquor that irritated the part, which, raising a violent cough, forced the lungs to discharge the purulent matter contained in them. The materials that he used for this purpose were of different sorts; sometimes he took the root of arum, which he ordered to be boiled with a little salt, in a sufficient quantity of water and oil; dissolving a little honey in it. At other times, when he intended to purge more strongly, he took the flowers of copper and hellebore; after that he shook the patient violently by the shoulders, the better to loosen the pus. This remedy, according to Galen, he received from the Cnidian physicians; and it has never been used by the succeeding ones, probably because the patients could not suffer it.

A TRUE PICTURE.

Age, an infirmity nobody owns.—*At Home*, the domestic amusement of three hundred visitors in a small room to yawn at each other. *Bore*, every thing one dislikes. It also means

any person talking of religion.—*Buying*, ordering goods without purpose of paying.—*Conscience*, something to swear by.—*Common Sense*, a vulgar quality.—*Coachman*, a gentleman or accomplished nobleman.—*Chariot*, a vehicle for one's servants, the dickey being the seat for the ladies, and the coach box for the gentlemen.—*Charity*, a golden ticket to Catalani or any other favorite performer.—*Debt*, a necessary evil.—*Duty*, doing as other people do.—*Dress*, half naked.—*Decency*, keeping up an appearance.—*Day*, night; or strictly speaking, from 10 p. m. to 6 a. m.—*Economy*, obsolete.—*Fortune*, the *summun bonum*.—*Fashion*, the *Je ne sçai quoi* of excellence.—*Friend* meaning not known.—*Husband*, a person to pay your debts.—*Home*, every one's house but your own.—*Hospitality*, obsolete.—*Honor*, standing fire well.—*Highly accomplished*, reading music at sight, painting flowers for the border of a screen, and a talent for guessing charades.—*Love*, meaning not known, now that the ossification of the heart has become a fashionable disease; but the word is still to be found in novels and romances.—*Matrimony*, a bargain.—*Morality*, a troublesome interruption to pleasure.—*Music*, execution.—*Modest*, sheepish.—*Morning*, from noon to sun-set.—*Nonsense*, polite conversation.—*New*, delightful.—*Not at home*, sitting in your own drawing-room.—*Prudence*, parsimony.—*Pay*, only applied to visits.—*Prodigality*, generosity.—*Piety*, hypocrisy.—*Religion*, occupying a seat in some genteel chapel.—*Spirit*, contempt of decorum and morality.—*Style*, splendid extravagance.—*Tune*, only regarded in music.—*Truth*, meaning uncertain.—*Vice*, any fault in horses and servants.—*Wicked*, irresistibly agreeable.—*World*, the circle of fashionable people when in town.

A SERMON UPON GOATS.

"And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens."

Prov. xxvii. 27.

From the days of Origen [in the 2d century] to the present, it has been fashionable to spiritualize the scriptures; and to teach men that they have a meaning besides what is expressed. Many to this day think the scriptures have a double sense, what is said, and what is meant. A man who could find a spiritual meaning to Sampson's bee-hive, jaw-bone, and the tails of his three hundred foxes, connected with fire-brands, could, doubtless, find a spiritual meaning to our text. What could it be? We will suppose it to be this:—

1. The person addressed must mean a minister of modern times, to whom it is said, &c. "And thou shalt have goat's milk enough," &c.
2. His household and maidens must signify in the spiritual sense, his family and domestics.
3. The goats must mean the non-elect, who are in the end to be eternally miserable, after

feeding the minister and his family for life; according to Mat. 25, "the goats on the left hand," &c.

4. The goat's milk, in the spiritual sense of the text, which is represented as abundant, must mean the generous and constant support which these ministers, their children and servants, have received from the non-elect, or such as are declared to be of that number, who are to be treated so cruelly hereafter.

We will allow that the three first propositions are so plain that they need no illustration, and proceed to prove the truth of the fourth particular:—"Thou shalt have goats' milk enough." It is a fact beyond all dispute, that those who are considered the unconverted, or non-elect, are generally to be depended on for the support of such as have, for years been considered ministers of the gospel. The meeting houses are chiefly built with the money which belonged to such as are denominated goats; and were it not for this part of the people, what a poor condition the sheep would be in!

The manner in which the goats' milk is obtained is a curiosity.

Money is wanted to make the person a life member of the bible society; the goats must be milked, and soon the ladies produce the money. A pious man presents himself as one called into the ministry, but is not able to obtain an honorable education at Waterville, Providence, or Cambridge. Milk the goats is the next; men, women and children are called, and the help is stripped from them, and the pious young men have goats' milk enough.

Missionaries are needed among the heathen in Vermont, Maine and Rhode-Island. The goats are milked again, and the missionaries are spreading their fame in all directions. A brother clergyman is dismissed, 'because no man has hired him;' the goats are milked, and he is on a mission at 20 or 50 dollars a month.

A mission is agreed on in Asia, and the goats are resorted to, who support the friends for 24 years; at last this fails, and what next? Mr. Ward appears and tells the owners of the goats, nothing can be done unless a college is built in Asia, and some of the natives made ministers. The goats are called up, and ten thousand dollars is collected; the goats are left to feed on the high hills, until another milking time returns, when their empty pails will be again presented, to be replenished from the same source.

These milking vessels are placed wherever the goats are likely to resort—on the bureau, on the merchant's counter, in the museum—for this purpose to milk out the abundance of these milch kine. They have drawn from the goats, money, hats, shoes, stockings, shirts and gowns, sweet-meats, and other luxuries, with missionary field, corn, potatoes, cabbages, pumpkins, &c.

All these things have been done, in addition to stripping for watch-seals, and the estates of old bachelors and maids, when death shall put an end to their wants.

According to modern pulpit doctrine, these poor goats are to be rewarded for all their milk [so good for the elect] with a portion with the devils and damned souls, in eternal misery, where they shall see the "very elect," who are fed upon their milk, and by it nourished and prepared for glory everlasting.

It is a matter of consolation to the friends of humanity, that such goats' milk is becoming scarce; and this rage for missionaries, which is akin to the old Crusades, is subsiding, while the glorious gospel, which includes all men as sheep, to be returned to the great shepherd and bishop of souls, is spreading in all directions, to the joy of men and glory of God!

To the Public.

The Editor of this paper, having been in the practice of administering vegetable medicine to the sick in Boston and its vicinity, for about six years, takes this method to inform his employers and others, that he still continues his practice, and is ready to wait on the sick at their houses, and people from the country who apply for help.

The following diseases have been cured in Boston and the adjacent towns within six years past.

Ague in the face; tooth-ache; pain in the ears; inflammation in the eyes; temporary loss of sight; recent deafness; swelling of the glands; dizziness in the head; cancers; delirium caused by obstructions in the brain; catarrh; dropsy; dropsy in the brain; brain fever; head-ache; sores in the head; swellings in the neck; palsy in the throat, causing loss of speech, or difficulty in swallowing food or drink; king's evil; lock jaw; stiffness in the neck; asthma; rheumatism; gout; consumption in the first stages of it; fever of all names, including fever and ague; cramp in the stomach and limbs; convulsion fits; hysteric fits; spasms; pain in the sides; palsy; leprosy; calluses; stomach and liver complaint; palpitation of the heart; hydrophobia; mineral, vegetable, or animal poison; measles; warts; piles; sprains; fellons; tape worm;

jaundice; bilious cholic; cholera morbus; nervous complaints; St. Anthony's fire; salt rheum; gravel; stranguary, or stoppage of water; apoplexy; croup; inflammation of the kidneys and bladder; internal bleeding, or spitting blood; inflammation of the breasts; bruises; chilblains; epilepsy, or falling sickness; St. Vitu's dance; flux albus; gangrene, cancers; all the variety of female complaints; itch, rickets, &c. with many other complaints not mentioned here.

There are many in Boston, who can testify that they have been cured of several of the above complaints, who are now enjoying good health.

Price for attending through a regular course, in one day 2,50
Visit, by day or night 50

Price of Medicine kept for sale at No. 56, Middle-street.

| | |
|------------------------------------|-----------|
| Vegetable Powders, per lb. | \$2,00 |
| do. do. per oz. | 20 |
| Green Emetic, per lb. | 3,00 |
| do. do. per oz. | 25 |
| Brown Emetic, per lb. | 5,00 |
| do. do. per oz. | 37 |
| Vegetable Elixer, per junk bottle | 1,50 |
| do. do. per oz. | 16 |
| Headach Snuff, per oz. | 25 |
| Vegetable Ointment, per oz. | 25 |
| Salve, per oz. | 25 |
| Bitters, per junk bottle | 50 |
| Vegetable Cordial, per junk bottle | 75 |
| Pulverized Elm, per oz. | 25 |
| West India Cayenne, per oz. | 25 |
| American do. per oz. | 12 1-2 c. |

The difference between a modern Doctor and such a Physician as the sick need.

If a man undertakes to relieve the sick the question is asked;—"Is he a regular Doctor?" If the answer is, no;—at once he is pronounced a Quack; that is, an ignorant pretender to physic. This is not so certain, though he may be of this sort; but in general, there are many more who deserve this name among those called regular doctors, than among those so stiled by the doctors, and the ignorant.

The fact is, a particular knowledge of the names of the different parts of the human body, is not the most essential for a physician to be in possession of. We do not say it is needful for a manufacturer of cotton, to know how to raise cotton. We do not consider it needful for a tailor to know how to make cloth; this is another branch of business, very different from making garments. It is not considered needful for a person to be acquainted with anatomy, to be a cook. It would be thought needless to send a girl to an anatomist to learn all the parts the food nourishes, in order to be completely skilled in the art of cookery.

The two most essential things to be known by a physician are—*disease*, and the *medicine* which will remove that disease, in any part where it is seated. If these two things are known, a man may cure all that are sick, excepting such cases as are past relief before the physician applies his medicine.

Why are people more sickly in seaports than in the country?

The common answer is, because there are more people, than in country towns. This is but a vague answer, and does not satisfy the sensible inquirer. There are several reasons why.

1. Generally speaking, the air is not so healthy as in the country. There is much infection, not found in the country.

2. The employment of people in large towns, is not so healthy as that of the country people. They are confined to small rooms, and often employed in business very injurious to health.

3. Their manner of living is not so healthy. The seaport people eat fresh meat in the hot seasons, and frequently that which is injured. Lambs are often driven in hot weather, from one to three hundred miles, and then killed. Such meat is often very injurious to health.

4. Their drink is many times unhealthy. The water is not so pure. They frequently drink ice punch, soda water, and many such things, which greatly injure health.

5. When they are some unwell, instead of drinking herb tea, or something of the kind, they too generally apply to a doctor, who applies a blister, orders a dose of calomel and jalap, opium, or taken away blood;

besides depriving the sick of food, or taking away the appetite for that which only will give strength. Many people in the seaports after having "a run of fever," as it is termed, are never well afterwards. They often say, "the fever broke my constitution, and I have never enjoyed a well day since." I do not think there was ever a time in the large towns, when sick people were so injured with poison under the name of medicine, as at the present. If a stop is not put to this destructive use of mercury and other poison, the time (in my opinion) is not far off, when death will be the lot of such as take them when sick.

THINGS IN GENERAL.

It is generally thought that there is no country on earth in so flourishing a condition as the one called the United States of America. This, in many particulars, is true. The principles of our government are true,—"*That all men are born free and equal*," &c. Religious freedom, secured by the general consent of a whole nation, is a great blessing. The improvements in arts, sciences, navigation, manufactures, and agriculture, are all evidences of a flourishing country. Notwithstanding all these things, we are too much like the Israelites after they entered the promised land. There were seven nations to subdue, or drive out, and there was much of the land to be possessed. These Canaanites were left to try them, and if not overcome, they were to be briars in their eyes, and thorns in their sides.

We have in this country, notwithstanding all our attainments, at least seven nations to drive out, before we can be a happy, free, enlightened, consistent, and united people.

1. There are the remains of *monarchical principles* among us. Some of which were brought back by the refugees, called at that time *tories*. The advocates for this nation plead for *their* government, [monarchy] and consider it "*the bulwark of the religion they profess*." So long as such men have any influence in the

government, so long the nation will be unhappy.

2. Another nation to be driven out, is the old, almost worn out, *principles or doctrines* of men called *religion*, invented by men in the ages of darkness and superstition, which many now suppose true, because of their great age. These doctrines have been upheld by kings, and though in this country monarchy does not uphold them, yet they are preached and acknowledged true, on the account of an ignorant attachment to false doctrines, supposed true.

3. Another bad nation here, is the great number of names, or denominations, into which men are unnaturally divided, and which serve as a banner for republicans to fight under; when endeavoring to overcome each other, and bring all to their own faith. People, who can all vote for one man as *President, Governor*, &c. in what they call religion, are so at war, that they will neither sing, pray, preach, or commune together, though they all own the same God, and acknowledge the Scripture as the only rule of faith and conduct.

4. Another bad nation among us, is that of *poison*, introduced under the name of *medicine*, in the days of ignorance, when the greater part of the world depended on a few, whom they considered learned men, with whom they entrusted their lives in times of sickness.

5. A fifth nation is that blind, stupid attachment to these things, while their baneful effects are manifest to those who plead for them, as the best things for such as are enduring pain and disease.

6. Another nation is that prejudice which so many possess against all improvements in government, religion, or medicine, particularly the last. Many had rather die fashionably, than live rationally.

7. The last thing to mention, is that opposition made to the few,

who dare raise their voice or pen, against the folly of the ancients, and in favor of that medicine which God has created out of the earth to heal men, take away their pains, and make peace through all the earth.

Let these seven nations be rooted out of our country, and we should indeed be the most flourishing nation on earth.

Caution to Parents on giving their children poison to kill worms.

Not long since, in a town in the state of New Hampshire, a child was taken suddenly sick, after eating bread and milk for breakfast. A doctor was called in, who said the disorder was caused by worms, and gave a dose of calomel, which threw the child into violent fits, and in a short time the neighbors were called in to see the child die: but after nature had struggled for about an hour against this enemy to life, it caused vomiting, and the child threw up the poison with its breakfast. A dog being by, ate what was vomited up, and died in consequence, in about four hours after. The child got well.

Remark. Is it rational to suppose that calomel in the stomach can kill worms, and not injure the person who takes it? It is a well known fact, that this article is so heavy a substance that it immediately settles to the bottom of the stomach and fixes on its coats, while the worm is floating about in its contents; and there can be no possible way to injure the worm without poisoning the whole contents of the stomach.

N. B. From this time, this paper will not be published every other week, but only *occasionally*; as the present situation of the editor, must prevent its being published as heretofore.

THE MEDICAL NEWS-PAPER

IS PUBLISHED AT
No. 56, MIDDLE-STREET, BOSTON,
EVERY OTHER WEEK, AT ONE DOLLAR PER YEAR,
IN ADVANCE.